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# THE CHRISTIAN CENTURY



Vol. XXXV

July 25, 1918

Number 28

## Mobilizing the Mind of America

By Charles S. Medbury

## The Spirit of the Training Camps

By Alva W. Taylor

JUL 29 1918

CHICAGO

# “FAIRHOPE”

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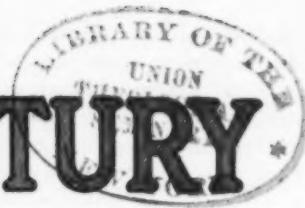
**The Christian Century Press**

700 EAST FORTIETH STREET

CHICAGO, ILL.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion



Volume XXXV

JULY 25, 1918

Number 28

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Optimism About Religion

THE pessimistic note about religion has been sounded by both preachers and literary critics of the preachers in recent years. The minister finds this note useful in the work of exhorting, and the literary man finds that his wares are more saleable when he "muck-rakes" something. The facts seem rather on the other side, however. According to the very best figures obtainable, it would seem that the membership in the religious organizations of America has increased by over ten million in the past ten years, with only 15,000 increase in worshipping congregations, which indicates that stronger churches are being formed. In the same period there was a gain of five million in the Sunday Schools, which was proportionately even a better gain.

In the matter of the circulation of the Bible, it is well known that the presses are not able to produce copies of the Holy Scriptures fast enough to meet the present demand. Since the war broke out, the plates from which Bibles are printed have been on the presses night and day.

In quick response to the needs of the hour since war was declared, the church has shown itself a virile and mobile institution. The government has never made such use of worshipping groups as now. The memory of this efficient and loyal service will not quickly pass away after the war.

The soldiers who are recruited from the young manhood of the nation are often asked to enroll their religious preferences. The number declaring for atheism and agnosticism is negligible. At Camp Doniphan, Oklahoma, of the 3,527 men in the 137th Infantry, all but 96 expressed a religious preference, though not all of these were members of churches.

The world is undergoing a fresh examination of the

big values, and the judgment with regard to religion is not adverse. There are many pressing problems, such as the unification of the church, the preaching of a more rational theology, the quickening of the social conscience, but there is no reason to despair of the essential soundness of the church of Christ.

### The Negro Exodus

NUMERICALLY the exodus of the negroes from the southland during the past year or so is a bigger fact than the exodus of the Hebrews out of Egypt ever was. At least 750,000—perhaps a full million—of negroes have left their old homes and their old masters in the sunny south. They have forsaken the cotton fields and the open skies for the tenement houses in northern cities and the industrial operations of the big factories.

While the economic factor has had something to do with the exodus, it is not the only factor. The sense of racial injustice has also been a marked influence. The negro has been taxed, but in many southern states has had no vote. His taxes have helped support high schools for white children, with none for the blacks. Libraries have been founded in which no negro might enter, but which negroes helped to pay for.

But in the north an economic exploitation is more than overbalancing the negro's gaining of civil rights. In Detroit fifteen thousand negroes are living in a section which was once regarded as overcrowded with a population of three thousand. The rent is five dollars a room per week and rents continue to rise at a fabulous rate, so the increase of wages paid by the factories is being absorbed by the real estate owners.

Meanwhile the social and religious perils to the negro

from such living are apparent. He has not yet acquired a high standard of monogamy after the degradation of slavery days. Tenement living will not improve him. In the south he lived in prohibition states. In the northern cities he finds the lowest saloons the only places where he may have a welcome. We may expect from the negro exodus a harvest of drunkenness, illegitimacy, tuberculosis, venereal diseases and other evils unless the church and other social forces meet this new challenge.

The need of the hour is to establish a basis of working cooperation between white and negro churches. Negro leaders, in their new-found liberty, resent patronage. We cannot meet the need by establishing missions. There must be a cordial cooperation with the religious work the negro has built up himself.

### Baptist Attitude to the Church Press

**B**APTIST missionary authorities hold the church press of their denomination in grateful respect. At the May gathering of the Northern Baptist Convention in Atlantic City the report presented by the Foreign Mission Society contained this acknowledgment:

The importance of the denominational press in missionary publicity was never more clearly demonstrated than during the past fiscal year. In view of the large number of appeals for war relief and other agencies, which have been presented to our constituency, the missionary publicity furnished by the denominational papers has been most essential for the promotion of a continued interest and beneficence in the work of the Society. The Board takes this occasion to record its grateful appreciation of the generous amount of space which has been devoted by the editors of our papers to the cause of missions. . . . In connection with the campaign conducted by the laymen of the denomination, the publicity given the campaign by the editors of our papers has been especially notable. In view of the service rendered by these papers during the past year, it can easily be estimated how much more valuable such publicity would be in the future if some special campaign could be conducted toward substantially increasing their circulation.

During the past year more display advertising was done by the various missionary societies in the Baptist weekly papers than ever before. Indeed it appears to be a rapidly growing policy in both the Baptist and Presbyterian denominations to promote their missionary and educational enterprises through display advertising in their independent press. The great educational numbers of the various journals, carrying pages upon pages of college advertising, testify to a kind of cooperation that is highly significant of the good judgment of the educational institutions. The pitiable drip of college advertising in Disciples journals and the sporadic and scant patronage given them by the missionary societies is both unjust to the church press and an evidence of short-sightedness on the part of the missionary agencies.

One of the Baptist papers, in commenting on the revolution quoted above, says that the next thing for the Convention to do is "to treat the denominational press somewhat as it treats the other enterprises in which the denomination is engaged." The editor goes on to suggest that certain days, or months, be designated by the Convention in which special and concerted effort shall be made by

pastors and laymen for the obtaining of new subscribers to the church paper.

Certainly the day of neglect and irresponsibility toward the church press should by this time have reached its end.

### Minister, Criticize Your Work

**A**MINISTER can keep other people from criticizing him all the time only by doing the job himself, thoroughly and adequately. There is no time like the summer vacation for taking a backward look over the whole year and trying to find the weak spot in the program. The minister on his vacation will not want to fish all the time. Let him make up a list of the activities of all departments of his work for twelve months and study it.

What will be the first thing he will discover? There will be the evident lack of anything like a logical program for his work. His preaching last year was all broken up by special days. There were the missionary days and the holidays and the patriotic calls so that the Protestant church year looks like a hodge podge. The Catholic church year may lack in modernity, but it does at least have consistency and symmetry.

Gradually the minister must work out a schedule which will provide for the preaching of the great vital interests of religion in the course of the year. It would be logical, for instance, to use November as the social service month, for in that month comes election day, Thanksgiving and the World's Temperance Sunday. The month is already pretty well pre-empted with social interests. Some ministers have had a prison Sunday in the month as well. Each month of the year should be unified as far as possible around some big interest of our religious life, so that the regular church-goer may be kept in touch with a complete interpretation of modern religion.

Just as the minister criticizes his sermons, so should he criticize the activities of the church. The social activities usually minister to part of the parish, while others are quite untouched by these. The Sunday School draws some kinds of children but not others.

Especially should the minister ask what is deficient in the spirit of the church. The morale of the Christian organization can only be maintained in fraternity, in loyalty to Jesus Christ and in devotion to the ideals of his kingdom. A church without religion is as bad as a school without knowledge.

### The War and the Red Cross

**A**MERICAN life in the ante-bellum days had grown shockingly selfish, as we now apprehend. For the price of a few days of the war expenditure we might have blotted tuberculosis from the face of the earth, but we did not give. Ten days war expenses would have carried the gospel to every section of the globe, but we closed our hearts against the appeals.

Even religion had come to sound the selfish note. Sects flourished on the selfish appeal of material healing without any program for the help of others. Many people

were bent upon a salvation which was as individualistic as that of Pilgrim in Bunyan's masterpiece. They, like him, were willing to leave their friends and neighbors behind for damnation.

Sherwood Eddy tells of the American soldier who threw his bomb, but making a failure of his throw, dropped on the bomb and took the full force of it in his body. He died a martyr to save his company. In a second or two he settled the questions of life or death. The army had taught him the lesson of unselfishness. He died for others.

In civil life there is the same growth of the spirit of the cross. Women of money and education from families of the nobility are at the front washing dishes for lack of skill to do other work. They refuse to be idle when the world needs them.

This spirit in the nation must be recognized, and its kinship to the spirit of Calvary shown. It is only the Christian spirit that truly arms a nation for defense. The unselfish giving of one's self and one's possessions comes from a spirit which has solved some of the deeper problems of life and which draws strength from Him who gave his life a ransom for many.

### Growing at the Top

**A** NEW strategy has come into mission work on the foreign field. In China in recent years the gospel has been carried to the literati with most wonderful results. The missionaries have learned that the easier road to the days of a Christian China is by this process rather than by attempting to reach the coolie first.

Many of our American denominations are beginning to see that something of this strategy must be applied to the home field. A church that reaches only one section of the population, passing by the educated and the well-to-do, is not a democratic church but a class organization that stands in the road of the democratization of the family of God.

Particularly have the Disciples been mistaken in their method of realizing democracy. A suspicion of education has been fostered until the educated man actually operates with a handicap in some of our congregations. We have often failed to understand the psychology, the tastes and habits, of successful business people and social leaders in other communities. To glory that not many rich and not many wise after this world have been called is to repeat a text with a quite different spirit than Paul once uttered it, for he spoke sadly out of his disappointment.

The aesthetics of worship must be cultivated in any communion that ministers to cultured people. That may mean an elaborate ritual, as with Episcopalians, or no ritual at all, as with Unitarians; but there can be no crudities. The hymns must have dignity and the leader of public worship must have a plan.

To minister to educated people one must talk their language. Without pedantry but with perfect awareness, the gospel must be preached without any entanglements with obscurantism.

To despise the natural leadership of the community

is to show a social ignorance that spells defeat and a limited vision that does not honor the gospel. A blacksmith may be as good as a factory owner, but he is not better.

### Mr. Hughes on the Zone Postal Law

**I**F any reader of THE CHRISTIAN CENTURY is still hesitating to act on the oft-repeated call to send a protest to his congressmen and senators against the undemocratic "zone" system of second-class postage, he should be fully persuaded by the strong and enlightening words of Mr. Charles E. Hughes, recently the Republican party's candidate for the Presidency. Mr. Hughes condemns absolutely the iniquitous, reactionary and destructive zone feature of the new law that went into effect July 1. He says:

I have no hesitation in saying that I regard the zone system of postal rates for newspapers and periodicals, coming under the definition of second-class mail matter, as ill advised. The Commission on Second-Class Mail Matter (appointed in 1911), of which I was a member, considered this question and reported unanimously against the zone system. We said in that report:

"The policy of zone rates was pursued in the earlier history of our post office and has been given up in favor of a uniform rate in view of the larger interest of the Nation as a whole. It would seem to the Commission to be entirely impracticable to attempt to establish a system of zone rates for second-class matter. \*\*\*

"Progress in the post office, with respect both to economy in administration and to public convenience, leads away from a variety of differential charges to uniform rates and broad classifications."

In my judgment the zone system for second-class mail matter is unjust to the publisher and unjust to the public. It not only imposes upon the publisher the additional rates upon a sectional basis, but it makes necessary the added expense for the necessary zone classifications at a time when every economy in production and distribution is most important. It introduces a complicated postal system to the inconvenience of the publisher and public when there should be a constant effort towards greater simplicity. There is no more reason for a zone system of rates for newspapers and magazines than for letters.

Newspapers and magazines are admitted to the second-class postal rates on the well established policy of encouraging the dissemination of intelligence, but a zone system is a barrier to this dissemination. If it is important that newspapers and magazines should be circulated, it is equally important that there should not be sectional divisions to impede their general circulation through the entire country.

We are proud at this moment of our united purpose, but if we are to continue as a people to cherish united purposes and to maintain our essential unity as a nation, we must foster the influences that promote unity. The greatest of these influences, perhaps, is the spread of intelligence diffused by newspapers and periodical literature. Abuses in connection with second-class mail matter will not be cured by a zone system of rates. That will hurt the good no less than the bad, and perhaps some of the best sort of periodical literature will be hit the hardest.

We do not wish to promote sectionalism, and "one country" means that in our correspondence and in the diffusion of necessary intelligence we should have a uniform postal rate for the entire country. The widest and freest interchange is the soundest public policy.

I hope that Congress will repeal the provision for the zone system which is decidedly a looking-backward and walking-backward measure.

There is no good argument that can be made against Mr. Hughes' position. If we are to be "one country" it

must be made as easy for opinion and intelligence to circulate to the extremities of the nation as in the immediate vicinity of its publication. The present campaign for the repeal of the discriminatory legislation now going into effect is not merely in the interest of the publishers, but in the interest of the nation and of every man and woman in it.

### Acquaintance Among the Denominations

**N**OT the least of the services rendered by the Federal Council of Churches is the publication of a year-book in which is given the statistics of the various religious denominations of America, together with many interesting facts about their organization.

There are denominations that few of us ever heard of. Such interesting organizations as the Bullockite Baptists suggest aggressiveness, while the Duck River Baptists are another variety. Both of these should have the attention of B. L. T. in the "Chicago Tribune." If the list is humorous, it is also an occasion for sorrow, for it is evident that schism, which was once regarded as a great sin in the church, is no longer so regarded. The smaller the sect the more pretentious are its claims likely to be.

While the little denominations are so numerous, it becomes evident on a study of the statistics that the great body of religious Americans belong to less than a dozen religious organizations. These organizations are capable of being united into three or four without much difficulty. Catholics and Jews are likely to remain as they are for some time, but among the evangelicals a combination might be made which would reduce the number of organizations.

The list of denominations may be classified with reference to the vital need of the worshippers. The faith cure sects are one group. The millennial interest has provided another group. The dervish type of religion has given us a number of small sects. Mystical religion has but a small representation, and the religion of service has not yet created a separate organization, for those of this

spirit seek rather union than division. If a scientific method for the study of religion once became familiar to the rank and file it would end most of the little sects.

### The Different Kinds of Seed

#### A Parable of Safed the Sage

**W**E made a Garden, I and Keturah, for so have our forefathers done, even from the First of them, who was Fired from his Job. And we made a place for Flowers, and a Place for Vegetables. And wherever there was Room, there did I plant an Hollyhock.

And we made a Bed, with Straight Rows across it, three hand-breadths apart, which is two parts of a Cubit. And in the Rows I planted Seed which I had bought from the Vendor. And when the Envelope wherein the seed came was Empty, then did I drive a Stake at the end of the Row, and thereon I Stuck the Envelope.

And Keturah asked me, saying, Canst thou not remember that there be Three Rows of Radishes, and Two of Lettuce, and one of Onions, and the Rest?

And I said, The Seeds are many, and they are very Small. We must expect not Too Much of them. How can each Seed know what it is to be? But now shall it know. For if it cannot Read English, then may it look on the Envelope, and say, Behold I am to be like unto that Picture, and my name is Turnip.

And Keturah said, It is for thyself thou doest place the Envelope so, that thou mayest know the plants from the Label and conceal thine own Ignorance.

And I said, O Keturah, what is all the wisdom in the world save this, that by some tag or label placed here and there at the end of the Row, they that are wise conceal their Ignorance? For that Ignorance is very Vast, and it Shutteth Down about us on every side. There be men who know more about Seed than I do, so that they can tell a Radish Seed from a Lettuce Seed before they plant it. But who of them knoweth on the Law of Chances, that what seed Produced Radish last year shall not of the same kind of Seed produce this year Pumpkin Vines, each bearing in every Blossom a Pumpkin Pie?

So I entered into mine House, and I sat me down, for I was weary, and I meditated much that God needeth not the Labels to remind Him what each Seed shall produce. And I marveled at the Miracle of Life, that every seed doth bring forth after its kind, so that even the Grain of Mustard Seed hath in it a Great Tree, and every package of Seed doth contain the Memory of God, yea, and every tiniest seed the Veracity of God.

Now this human life is an Envelope, containing the Seed of a Nature which though it be mine own I understand but little. And I dimly Comprehend the Implications of Mine Own Soul when it seeketh to rise a little space above the Ground, and put forth Blossoms and Fruit. But I have felt within me Strong Impulses which Lift me Upward, and fashion my Better Hopes in ways Higher than mine own understanding. And it doth not yet appear what I shall be, but some things I know.

### Three Steps

By Katharine Lee Bates

**T**HREE steps there are our human life must climb.  
The first is Force.  
The savage struggled to it from the slime  
And still it is our last, ashamed recourse.

Above that jagged stretch of red-veined stone  
Is marble Law,  
Carven with long endeavor, monotone  
Of patient hammers, not yet free from flaw.

Three steps there are our human life must climb.  
The last is Love,  
Wrought from such starry element sublime  
As touches the White Rose and Mystic Dove.

Poor world, that stumbles up with many a trip,  
A child that clings  
To the Great Hand, whose lifting guardianship  
Quickens in wayward feet the dream of wings.

—From The Congregationalist.

# The Extra-Biblical Apocalypses

A Study of the Most Important Jewish and Christian Writings of an Apocalyptic Order Outside of the Canon

*Sixteenth Article in the Series on the Second Coming of Christ*

THE books that constitute our Bible are by no means the only works that took form at the hands of Jewish and Christian teachers in the ages nearest the dawn of Christianity. Most readers of the Scriptures are aware that there is a collection of books known as the Apocrypha, related in some manner to the Bible, but excluded from the selected list which makes up the Old and New Testaments. The Apocrypha of the Old Testament, which often in older copies of the Bible found a place in smaller type, between the two Testaments, includes the two Books of Esdras, Tobit, Judith, fragments of the Greek edition of Esther, the Wisdom of Solomon, Ecclesiasticus, or the Wisdom of Jesus ben Sirach, the Book of Baruch, with the Epistle of Jeremiah; fragments of the Greek Book of Daniel, including the Song of the Three Holy Children, the History of Susanna, and Bel and the Dragon; a fragment called the Prayer of Manasses, supposed to belong to the Second Book of Chronicles, and finally the two Books of Maccabees. The apocryphal books belonging to the New Testament group are less easily named, because they shade off into the total body of early Christian literature. The most familiar of them are the extra-canonical Gospels, the Pastor of Hermas, the Epistle of Barnabas, the Acts of Paul, the Apocalypse of Peter, the Epistles of Clement, etc.

But there was also a collection of Jewish and Christian writings of the period covering the three centuries from 200 B. C. which partake so fully of the spirit of Daniel and the Revelation that they are generally grouped together and are known as the extra-canonical Apocalypses. They consist of the Book of Enoch, the Apocalypse of Baruch, the Fourth Book of Esdras, the Ascension of Isaiah, the Assumption of Moses, the Book of Jubilees, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, and the Sibylline Oracles. Most of these works circulated in Greek, although some of them appear to go back to Hebrew originals. For the most part they are known to us only in later translations, like the Ethiopic, Syriac, Slavonic, Latin, etc. For the better understanding of the influence of these books upon the New Testament, and particularly the Jewish beliefs regarding the Messiah, and the Christian views concerning the coming of the Lord, a brief description of each of them is offered. It must be understood, however, that this comment is only of the most summary nature. The books themselves, which are now easily accessible in the editions of Charles and others, should be read by those who wish to have an intelligent conception of the most outstanding features of the Jewish thought in the days of Jesus. For no books outside of the Old Testament were read with such interest as these, and even the Old Testament itself was studied to a marked degree in the light of the impressions gained from the apocalyptic works.

The most extensive of these writings goes by the name of the Book of Enoch. It is less a single volume than a body of literature which gathered about the name of the ancient patriarch. The statement in Genesis (5:24) that "Enoch walked with God, and he was not, for God took him," although it implied merely that he was a pious man and passed to God at death, became the basis for very elaborate Jewish theories as to the supernatural intimacy enjoyed by him, and the disclosures made to him regarding the nature and destiny of man and the universe. Some of these even went so far as to assert that he was permitted to escape the human experience of death, and was translated immediately to heaven. This current view is expressed by the author of Hebrews (11:5). Under the shelter of a name so venerable it was natural that writings of the apocalyptic order should gather.

## THE BOOK OF ENOCH

The Book of Enoch, preserved to us in an Ethiopic version, runs to 108 chapters, and falls into at least five divisions of strikingly different character and origin, beside numerous interpolations from an otherwise lost Apocalypse of Noah. The first section, Chaps. 1-36, appears to have taken form prior to the persecutions under Antiochus Epiphanes. It is therefore older than the Book of Daniel, and may be dated about 170 B. C. It deals elaborately with the tradition of the angel marriages (cf. Gen. 6:1,2) and their unhappy consequences. It is this material which forms the basis for the references in Jude (5, 14, 15) and 2 Peter (2:4). The second section, Chaps. 83-90, dates from 166-161 B. C. and has for its background the situation presented in Daniel, save that it features the Maccabean movement. In two visions the history of the world until the final judgment is given. In this connection the Messiah is announced, whose kingdom on earth lasts forever. This is the first appearance of the personal Messianic hope in extra-biblical literature. The third section, Chaps. 91-104, omits the Messianic features, and places the ground of hope in immortality in heaven. In this section *sheol* has for the first time the retributive character of hell.

Section 4 is the Similitudes, Chaps. 37-70. It is much later than the other portions of the book, dating from the earlier half of the first pre-Christian century. Here the problem of evil is to be solved by the appearance of the Son of Man, the eternal Messiah, who will judge all beings and will dwell with the righteous in Paradise, Section 5, Chaps. 72-78, 82, 79, is the Book of Celestial Physics, an effort to vindicate a Hebrew calendar as contrasted with the heathen calendars in use. The remaining portions of the book are fragmentary. The influence of Enoch upon the New Testament is very obvious. It is directly quoted, as though it were Scripture, in Jude, as noted above, and its

influence can be directly traced in Matthew, Luke, John, Acts, Romans, Ephesians, Hebrews, 2 Peter and Revelation, in which last work there are no less than seven allusions to it. Furthermore, several of the titles employed in the New Testament as designations of the Messiah are used for the first time with that meaning in Enoch. They are such as Christ, the Righteous One, the Elect One, and the Son of Man.

The Book of the Secrets of Enoch, usually known as Slavonic Enoch, from the fact that it has been preserved only in a version of that language, is another fragment of the voluminous Enoch literature. It contains 66 chapters, and appears to have been the work of a Hellenistic Jew, living in Egypt shortly after the beginning of the Christian era. The book, although apparently written in Greek, goes back to Hebrew presuppositions, and perhaps has in part a Hebrew origin. It deals with the story of Enoch in the free manner of apocalyptic. He is taken by celestial guides up through the successive heavens to the seventh, taking note of their various phenomena and inhabitants, and passing through significant personal experiences. To him is also made known by God in detail the order of creation through its seven days. At the divine direction he writes 366 books, and returns to earth to instruct his sons and the remainder of mankind. In this work there are many resemblances to New Testament ideas and expressions. The most striking of these is the mention of the thousand years in chapters 32:2-33:2. That this passage is the foundation of the conception of a millennium as found in Revelation (20:2-7) is unmistakable.

#### BARUCH AND FOURTH ESDRAS

The Apocalypse of Baruch, like several other works of value in their bearing on biblical studies, was unknown until recent times. In 1866 Ceriani published a Latin version of the work, which was derived from a Syriac manuscript of the 6th century. This was later published by the same scholar. This text seems to be based upon a Greek version, and experts believe that this in turn goes back to a Hebrew original. It contains 77 chapters, divided into seven sections, which differ sufficiently in tone to make it probable that they represent various authors. Its date lies in the period from 50 to 100 A. D. Some portions are clearly written before the fall of Jerusalem in the Roman war, and others as evidently after that event. Its spirit is intensely Jewish, representing the Pharisaic confidence in the future of the nation, and its supremacy in the world, in spite of present misfortunes.

The Baruch, who is made the central figure in the book, was the friend and assistant of Jeremiah. The approaching investment of Jerusalem by the Chaldeans and its subsequent capture are the background of the various communications made to the seer concerning the future of the holy people. The vividness of the Messianic hope, the lengthened survey of the world's history, from creation to the end, divided into twelve ages, six of which are to be evil and six good, the glorification of the law, the intense nationalism of the work, and the emphasis upon the doctrine of the resurrection, are outstanding features of this apocalypse. Its influence upon the thought of the time and upon the writers of the New Testament can hardly be

doubted by those who are interested to compare the strikingly similar passages.

Fourth Esdras, which corresponds to Chaps. 3-14 of the Greek 2 Esdras found in the apocrypha, is a Jewish-Christian work of the last decade of the first century A. D. It has striking resemblances to the Apocalypse of Baruch. Like that work, it chooses a venerable figure of the past as its hero and speaker. Each laments the present unhappy estate into which Israel has fallen, and forecasts a time of glory to come. The historical scheme is in the usual apocalyptic manner, with pictorial outlines of the ages, and symbolic representation of Rome. The Messianic figure is clear, the names Jesus and Christ or Messiah being applied, and the period of his earthly reign being fixed at 400 years. The speculative and theological features of the work lead directly into the domain of Jewish and Christian doctrine, particularly on such themes as divine providence, free will, the origin of sin in the transgression of Adam, the resurrection and the judgment. At the end of the document Esdras, the Ezra of the Old Testament, is reported to have written ninety-four books at the divine dictation, thus reproducing the lost volumes of the Scriptures. Of these he was permitted to publish twenty-four, thus accounting for the canonical writings. The remaining seventy, however, he was bidden to keep concealed, that the wise of the future age alone might have access to them.

#### ASCENSION OF ISAIAH AND JUBILEES

The Ascension of Isaiah is both Jewish and Christian, a work of the first century A. D., its Christian elements taking form later than the Jewish. Its basis is the story of the prophet and his supposed martyrdom at the hands of Manasseh, to which it is believed the writer of the Epistle to the Hebrews alludes (Heb. 11:37f). The vision which follows includes the prophet's journey through the seven heavens, whose wonders he describes. He is permitted to behold the entire sweep of human history, particularly the holy men who have lived since the time of Adam, including the Messiah and the story of the church during the period from its founding until the persecution under Nero. The conditions of life in the early church are presented by an eye-witness, even to the controversies regarding the second coming of Christ. The writer was confident that the end was near.

The Book of Jubilees is a work of Palestinian Judaism dating from the period between the Book of Enoch and the fall of Jerusalem (60 B. C.-70 A. D.). It presents in the most urgent manner the legalistic side of Phariseism, and therefore forms a valuable commentary on an important phase of Judaism in the early Christian period. It was written in Hebrew, and has been preserved in Ethiopic and Latin versions, both of which seem to have been derived from a Greek translation. Its name is taken from the author's chronological system, which dates all events in terms of the jubilee periods that are assumed to have begun with creation, and fifty of which covered the time down to the entrance of Israel into Canaan. The work is in the form of a revelation made to Moses at Mt. Sinai, and in it sanction is sought for the Jewish cultus by affirming its divine origin in Adamic or even pre-Adamic days, the rigorous obligations of the Levitical laws, the

righteousness of the patriarchs, and the supremacy of Israel.

#### ASSUMPTION OF MOSES AND THE TESTAMENTS

The Assumption of Moses, a work long supposed to be lost, has been recovered, in part, in a Latin version made from a Greek rendering of a Semitic, perhaps an Aramaic, but more probably a Hebrew, original. The date appears to be the first third of the first Christian century. The author was a Pharisee who wished to safeguard his friends against the popular movements toward political action in the attainment of national hopes. The Messianic kingdom is to be established by God himself, and the archangel Michael is to be his instrument in this achievement. The form of that portion of the work which we have is a disclosure made by Moses to Joshua regarding his approaching death, the commission to him of certain books of prophecy for safekeeping, and the outlining of the history of Israel down to the death of Herod the Great. The passage in Jude 9 in which Michael is represented as contending with the devil regarding the body of Moses is said by Origen to have been taken from a work bearing a name which apparently identifies it with this apocalypse. It is probable that the lost portion of the book dealt with other revelations of Moses, and closed with an account of his death.

The Testaments of the Twelve Patriarchs purports to be the dying counsels of Jacob to his twelve sons. In each case some outline of the life of the particular patriarch is given, and each is made the representative of some virtue or vice which receives comment and admonition. These items are followed by predictions of the future, either of the individual son or of the nation. The predictions appear to be largely Jewish or Christian interpolations. The book, thus shown to be composite in character, was written in Hebrew or Greek, and represents a considerable period of growth. It has much in common with the Book of Jubilees, and doubtless comes from the same period.

#### PSALMS OF SOLOMON AND THE SIBYLLINES

The Psalms of Solomon are eighteen in number, and are accompanied by five Odes, probably the survivors of a much larger collection. They deal with the conquest of Jerusalem by Pompey (63 B. C.), and the weakness of the later Asmonean kings. Their hope is in the establishment in God's own time of a Jewish dynasty, which shall realize the Messianic dreams. The writers are of the Pharisaic group, but the thought of the psalms is by no means homogeneous. The date appears to have been 70-40 B. C. The Messiah, who is thought of merely as a human king, is called the Son of David and the Anointed One.

The Sibylline Oracles derived their vogue from the tradition that in the earliest period of Roman history one of the sacred sibyls or inspired prophetesses wrote out the entire story of Rome to the remotest future. They were said to have been purchased by King Tarquin, and treasured as among the most precious of state possessions. Inasmuch as there was no authoritative text of these revered books, it was easy to fabricate copies, imitating in general the Homeric hexameter verse. Some of these copies contained abundant references to Jewish and even Christian

narratives. In the widespread Jewish propaganda among the people of the Empire in the first pre-Christian and the first Christian centuries much use was made of this method and of books bearing this name. Precise dates and authorships are, of course, impossible of determination. But to be able to quote a heathen prophetess as having anticipated events of Jewish and Christian history was a form of apologetic not to be neglected by the ignorant or the insensitive. Among other things the Nero myth gained wide currency from its incorporation in these oracles.

It will thus be seen that the body of literature briefly outlined in this study lent itself admirably to the propagation of ideas regarded as important, either by Jewish or Christian teachers. While these documents possess no such convincing character or moral urgency as the canonical books, yet they were not marked off by any fixed lines of approval or disapproval, and circulated freely in the closing days of the Jewish state, and the early years of the church. They throw great light upon the inner life of Judaism in these decades, and account in no small degree for currents of thought discerned in the Christian communities of the period. To fail to take note of this material in the study of New Testament problems, and particularly in the case of so important a theme as the second coming of Christ is to ignore a very useful and essential source of information. Indeed it is within bounds to affirm with emphasis that the literature of the New Testament is not to be understood without some competent knowledge of current Jewish thought as disclosed in these extra-canonical apocalypses.

The next study will be devoted to some of the more striking utterances of these non-biblical works that appear to have impressed themselves upon the minds of the writers of the New Testament, particularly as relating to apocalyptic hopes and the Second Coming of Christ.

HERBERT L. WILLETT.

## The Message of the Church

By Charles Stézle

HERE are still large numbers of people in the church who believe that it is their chief business to save their own souls and to convict other men of sin. There is just a grain of truth in this conception but it is a mighty narrow, stingy outline of Christianity. It is true that a man must become the possessor of that which he offers to another. As a matter of fact, according to the teachings of Jesus, when a man seeks to save the lives of others, by that same act he is saving his own. Indeed, it is only as he saves other men that he, himself, will be saved.

Some excellent people are saying that the message of Christianity is to the individual. True enough, but here's the message: "You are not strictly an individual, any more than the hand is an individual. You do not live for yourself. If you try to save your life, you will lose it. If you are willing to forget your individuality, you will be saved." It is not the chief business of the individual to save his own life.

As to the matter of the Church convicting men of

sin, this is also quite in harmony with the teachings of Jesus. But it does not refer merely to sin in the abstract. It means that the Church must convict men of sin in concrete cases: the sin of child labor; the sin of the sweating system; the sin of under-pay and over-

work; the sin of insufficient protection from fire in a shirtwaist factory; the sin of killing little children with a tenement house as well as with an axe; the sin of an economic system which deprives men of their natural rights. This is the business of the church.

## Mobilizing the Mind of America

By Charles S. Medbury

No one has yet sounded, as it should be sounded, the clear note of distinction between a fighting man and a man fighting. They represent two worlds. The one, a machine creation, fights because told to do so and trained to kill. He struggles to whip a foe; if he wins, he exults, grossly. If he loses, he dies miserably, cursing his fate. The other, a man fighting, is driven by a passion of devotion to the cause. He fights because his foe blocks the pathway of light and life. If he wins, he thanks God; if he loses, he still wins, having made his contribution, and is content. The one, in victory, is to be feared; in defeat, he is embittered. The other, in victory, is humble as a child; in defeat, he counts every wound an honor and glories in his sufferings. To have my boy a mere fighting man would be to me a daily grief. To have him as a man fighting, in this great day, is the joy and pride of every instant, the inspiration of every task.

### DESTROYERS AND UPBUILDERS

And as the boys, so the homes from which they go. There are two levels of thought. On the one hand is bitter passion, on the other constructive purpose. The one thinks of destroying a foe, the other of upbuilding humanity. The one yields its child because it must, the other rejoices that it may. The one counts the cost, the other the privilege of the world's most taxing and yet most promising day. The one wishes, still, that we might have avoided war. The other, rejoicing that earnest protest was made against settlements of civilization's problems by the carnage of battle fields, yet welcomes with thanksgiving the thought of the President that a day has dawned in which America can prove to the world that she was born to serve mankind.

The problem of the mobilization of the mind of America is the problem of bringing both our boys with the colors and the vast body of our civilian citizenship to these exalted standards of thinking. And it need hardly be said that a nation so united in the passion of a holy purpose would prove—will prove—invincible. He only will doubt who thinks the night greater than the day, wrong stronger than right, who holds that God is dead.

### DREAMS AND VISIONS FOUND PRACTICAL

And that it is as possible to mobilize the mind of the nation as its physical forces of men and treasure has become to us a demonstration. The building of great cantonments in a day, and the successful housing

of vast numbers of soldiers in them, is not so wonderful as the growth of sentiment supporting the unprecedented expense involved and gladly enduring the utmost of personal sacrifice. The mechanical operation of the selective draft was as nothing compared to the leap of sentiment to support it when once the need for it and its essential democracy were discerned. In fact, there is no marvel of the past year's history that is so great as the complete mastery of widely divergent views about the war and our part in it by the legitimately stressed ideals of a humanity service.

Never again can so-called "practical men" make light of "dreams and visions" in the public life.

It is now as clear as the light to the thoughtful of earth that nothing is so entirely practical as a great ideal. It moves men when all else fails. Money will be poured out like water, services will be rendered until men drop in their tracks and life itself will be counted precious only because it may be given, when a nation sees, as ours has seen, that an ideal of worth is in peril. Thank God for a President raised up for our day, who has discerned in himself, and in us, a nation's soul and dared to declare it in papers of state. None remain to make light of phrases when those phrases are found to be the living slogans of a mighty people's aspirations.

### AMERICA'S COSMOPOLITAN CITIZENSHIP

And yet equal gratitude be voiced for other outstanding servants of the republic who have welcomed the leadership of ideals in a day of world agony and instead of seeking personal or partisan advantage or revealing a partisan spirit have proved themselves, first and last, only Americans. Surely the increasing honor of the nation they love will be the increasing reward of such citizens.

For three months and more I have mingled with the boys in the camps. I have seen them in their trying first days and I have seen them in their strong farewells. I have seen them in the West and South and East—Regulars, the Guard, the National Army—Infantry, Artillery, Aviation, Navy and all related branches of the service. I have seen men of all colors, races and tongues represented in our cosmopolitan citizenship. One night I spoke where they told me that within the limits of what would be a city block, there were representatives of twenty-eight nationalities. To see what I have seen is to see democracy a live, breathing thing and to hear its heart beat. The peoples

of the world, even our allies, even we ourselves have hardly understood before.

Democracy has been more or less a theory, but now it has become incarnate and in the resistless power of this divine method of teaching walks the troubled highways of the world in khaki or sails the seas in blue. Never in all history has there been such folly as autocracy's challenge of such a force. Doomed already by its inherent wrong the mad call to arms will only bring more quickly the freedom of the world.

#### "WHAT ARE WE FIGHTING FOR?"

But these boys, thrown together as they have been and thus adjusting themselves marvelously to the democratic standards of army comradeship, need to be given views of the war that will be their support when first enthusiasms are challenged by the pitiful tragedies of coming days. It is our shame to let one boy suffer or die without the knowledge of what pain and death are purchasing. And they are eager to hear and tremendously steadied by hearing. They tell over and over again of the help that it is to them to have the meaning of it all explained. Not one boy with his life in the balance should be left to ask, as many have asked, "What are we fighting for?"

Would it be wrong or in any way unwise to demand for their own and the country's sake the attendance of all non-commissioned officers and men in the ranks upon schools of citizenship in which would be revealed clearly our national spirit and our national objectives? I have been told repeatedly by officers that such work helps discipline in the camps. Of course it does. The most irksome drudgery is welcomed by the boys who see far beyond it to amazing ends in view. And that such work will uphold at the front, giving to our armies an enduring morale, and that it will sustain in the hours of wounding or dying, no one will deny who understands the play of human minds and the buoyancy that is born of a passionate vision.

#### THE MESSAGE OF AMERICA TO THE WORLD

But what of the message? Your hearts cherish it this hour. It is the appeal of a nation dedicated to the liberties of men to declare itself anew. It is a protest against the invasion not of Belgium only but of all human rights. It is a cry against the devastation not alone of the fields of beautiful France but of the sanctities of womanhood and the helplessness of childhood. It is a throwing of all that is in us against the hateful philosophy of life that deifies might, crushes right to the earth, blights utterly the hopes of the masses of men and exalts a merciless and blasphemous autocracy.

And it is a reminder that America fights not for land or for money or political power, but only that in all the earth every man may have a full man's right to life, liberty and the pursuit of happiness. It is a declaration that through the unfolding providences of these dark days every nation of earth is to receive a new birth of freedom and that government of and for and by the people is to be no longer a boast distinctively our own but it is to be rather the glory of life from the

rising to the setting of the sun. It is a message picturing the coming new day when the world made safe for democracy by the winning of this war and the stripping from militarism of its boast and power, shall be kept safe by nations in league for the common good, and this, not as a matter of benevolent sentiment but as the only way of preserving the life of the world and as the only adequate compensation for present sacrifice.

#### SPIRITUAL VALUES MUST BE STRESSED

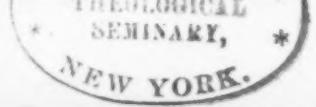
War's defeat is a supreme issue of this victorious war and the thought of friendly international relations maintaining permanent peace is no mere dream, or idly cherished Utopia. The "impossibility" we ask for the nations is only the "impossibility" already attained for men of these nations in the unity of America. If democracy can bind into the splendid fellowship of a common citizenship the individuals of all the lands of earth, the democratic ideal for which the allied governments stand can preserve the world's peace and foster the world's growth when the units are nations rather than men.

But to attain such ends, moral and spiritual values must be stressed to the limit, for without the maintenance of these all our victories will be in vain. We dare not forget in this land, which, after all, is Christian at heart, that, though we have blundered pitifully in the way, the motives that have gripped us are divine motives and our present ideals of human good are not our own but His who planned blessings for "all the families of the earth." Back of all democracy is the manger-cradle. Greater than any other slogan ever voiced for the good of man is the Master's commission in behalf of "every creature." Any league of nations, or any other plan to bind together the now distracted world that counts out God will be but the voice of human vanity. To the truth of this statement let the unimpeachable testimony of the world's present sorrow bear witness.

#### THE WHY OF THE WAR

The whole plea must be for the winning of the war at whatever cost of years or treasure of life to the end that the sum total of human interest may be advanced, war be beaten out of the world's life and a new civilization established in harmony with the pattern shown us in the mount. He who dares not stand for such a day, either in his lack of vision or in his moral cowardice, mocks the blood that is being shed on the fields of Europe for the redemption of the world.

There is no notwithstanding such an appeal. And as America accepts with joy the comradeship of allies in war, it only needs to have its imagination kindled by the possibilities of allied-life in days of peace to be athrill with the message that is ours to bear—the message of a league of nations for the common good, a handclasp of free peoples in behalf of every man that breathes. And so to have in mind the mighty ends to be attained will fire men for such deeds of generosity and heroism, in both civilian and military life, as will



be the inspiration of all coming time. It will take the sting from death itself and make of those who mourn, a nation's chief upholders.

WE ASK NOTHING FOR OURSELVES

America has done much, but it must do infinitely more, and it will never do its all unless its patriotic impulses, its culture and its conscience are alike mastered by the passion of an outstanding moral objective. And in the thought that the peace and enlightenment and progress of all humankind depends upon our victory in arms this objective is supplied—an objective sufficient to make our armies resistless and to bring our civilian life to altars of sacrifice in a way never known in human history. To these ends this day summons us.

That we ask for nothing for ourselves must impress mankind, that our passion is alone for human good is complete vindication. We do not boast, but bow low in deep humility in the presence of the sacrifices of others. But out from a year in which we have at least bared our heart to the task and the peril we come today and stand by our first altar of freedom. And here we declare again that all we have and are is in the balance to give to all men what our fathers asked for us. We believe the priceless gift of liberty to be the rightful heritage of every soul bearing the image and likeness of God and by the revered altar of our sacred past we pledge anew and in an even larger sense, life, liberty and sacred honor to the all-embracing cause of the freedom of mankind. And to this dedication we call the mind of all America.

## America Militant

Three Poems by Thomas Curtis Clark

### Drum Beats

**W**HAT MEAN these hurrying feet?  
What means this militant drum?  
Along the sun-lit street  
Ten thousand patriots come,  
It means that death is near  
For monarchy on earth;  
It means the end of fear;  
It means a new world's birth.  
The age of kings is past,  
The age of man has come;  
Tyranny cannot last—  
Hark to the patriot drum!  
No more can God endure  
The pride of kings and lords:  
His wrath is stern and sure —  
More sure than a million swords.  
The truth cannot be stayed;  
The right must rule o'er all;  
The false must low be laid;  
The pomp of power must fall.  
What means that patriot cry?  
What means that militant drum?  
That the end of kings is nigh,  
That the People's Day has come.

### The Challenge

**Y**OU have wasted our cities with fire,  
You have blackened our treasured art,  
You have blasted our shrines in your ire,  
You have broken the whole world's heart:  
But your purpose will fail;  
The right will prevail;  
Though widely your flag be unfurled:

You can shatter the work of our hands, Wilhelm,  
But you can't kill the soul of the world.  
  
You have slaughtered our patriot sons,  
You have ravished our womanhood,  
You have strangled our babes, and your guns  
Have every appeal withheld:  
But your purpose will fail;  
The right will prevail;  
Your banners of death shall be furled:  
You can slaughter our patriot sons, Wilhelm,  
But you can't kill the soul of the world.

### "America Goes Forth to Slay"\*

"**A**MERICA goes forth to slay"—  
The giant Greed, the harlot Pride;  
The Will that dares to override  
The peopled earth with fire and sword,  
That there may be one mighty lord!

"America goes forth to slay"—  
The foes that lurk within herself:  
The love of gold, the lust for self,  
The self-content that could ignore  
The slaughter on the Belgian shore!

*America goes forth to bleed—*  
That Love may be earth's final creed,  
That Mercy may in every land  
Subdue the brutal Iron Hand.  
*America goes forth to die*  
For Faith, for Love, for Liberty!

\*A current criticism.

# Ministering to the Sick Poor of China

By W. E. Macklin

In turning over my work to the Union Medical School and meditating on my labors for over twenty-five years, the thing that gives me the most satisfaction is the work I have done among the very poor. I might take considerable pride in having treated the rich and great, from viceroys and leading generals down, also the richest business men. One general used to give me a regular subscription, but on my refusing to go to a feast with singing girls, he quit giving his monthly contribution. I have another "large business man" friend who has given land and buildings, but in his company there is a frequent suggestion of the world, the flesh and the devil, as in invitations to doubtful places of amusement.

The simple children of nature are a thing of beauty and a joy forever. They are so simple, childlike and bland. They are poor, dirty, sick and miserable, but are largely diamonds in the rough. Some say that they are poor because they are lazy, but I find that they are poor because they have been robbed of an opportunity to make a living. Nearly all of them will work hard if they get a chance, and get a slave's reward—enough to eat.

## A GRADUALLY GROWING WORK

Over twenty-five years ago I took in my first poor man before I had a hospital, and gradually increased the number in the hospital till I had a regular list of fifty or sixty, and in one or two years over one hundred. They come with all kinds of troubles—malaria of a malignant type, dysentery, cholera, typhoid, typhus, tetanus, leprosy, fractures, ulcers, et cetera. They are taken into the hospital, fed, bedded, clothed, treated. Many seemingly hopeless recover. On recovery, the problem is not ended. They are too weak to do a day's work, and if turned adrift, they would sink into pauperism and degradation, "and the last estate of that man would be worse than the first."

For a great many years I have had an excellent plan. I have a truck and flower garden, and when a man can crawl out into the garden he goes and picks weeds—unless he work, neither shall he eat! Contrary to the general opinion, he usually works willingly. After weeding for a while, he advances to hoeing and mulching. Later he gains the strength to dig and carry. Now he is ready to go out and get a job. I secure work for very many of them. Others find work for themselves. After Nanking was captured by the revolutionists, all my workers enlisted in the army. I had hard work to run my garden till a new lot advanced to take their places as fully recovered.

One day I was out in the warden, when a spruce, well-dressed military man came in and was talking to my head gardener's wife and daughter. I thought the thing looked rather incongruous, to say the least, and called the gardener and asked who the gallant swash-

buckler was. "Don't you know," he said, "that is one of our former workers." He had come to express his gratitude.

## GOOD RESULTS OF HOSPITAL SERVICE

I find that most of them are very grateful. We raise mostly garden stuff for foreigners. They get all they want and send contributions for the poor workers. The head gardener is my own employe and his salary is paid out of my own pocket. This year we raised nearly one thousand quarts of strawberries, besides all kinds of vegetables. There is no better form of sanitarium than this. I myself was threatened with nervous breakdown, two years ago, but my garden work and a lessening of head and nerve strain have built me up, so I still keep a-going.

This kind of sanitarium for my convalescents is the most effective thing and the only thing that I could work, as it is cheap. How could we give these cases baths, fomentations, hot and cold treatments, electricity, massage, et cetera? My observation is that most sanitarium cases are fussed with too much and not allowed to forget their sicknesses; that is, not allowed to feel that their suffering is in their minds as much at least as in their bodies. Then the sight of healthy nature—flowers, trees—and the fresh air and sunlight is better than any artificial expedients to bring one back to health. In this sanitarium one forgets to be sick, but in other kinds his rubbings, baths, etc., are a constant reminder of the lack of health; and again, they are too costly except for the very few.

How about the finances of this work among the poor? The Chinese have paid the bill. I find that rich patients will give to this charity when they will give to nothing else. It always appeals to the rich man, who has sympathy for his robbed brother. I have had a present of twenty mu (five acres) of land for my hospital, and four Chinese buildings, also two modern contagious hospitals as a result of this class of work.

## NATURAL LIVING AND GOOD HEALTH

The only effective method of helping the poor is to put them in charge of the Heavenly Father. The Heavenly Father cares for His children by giving them a full and free environment. He gives them the sunlight, dews, and rain. He also gives the land. He gives the means to be independent and free. Each man should be able to sit "under his own vine and fig tree," or as the Chinese classics say, "To dig a well and drink the water, plant a field and eat the crop, unconsciously (i.e. as children) following the law of God." If the Kingdom of God and His justice could be established there would be no poverty. We would have as free an environment as wild birds and flowers.

Some will say that there are floods and drouths that cause famines. Let us consider the floods of the

Huai river, which supplies most of the poor for Nanking and Chinkiang. The Red Cross engineer, Mr. Jamieson, has shown that it is purely an engineering proposition. I am sure also that it is not a charity matter. It is very valuable land if not flooded, and if sure of protection from flood will increase tenfold in value. The improvement in value should pay for the cost of the dikes and drainage canals.

Floods are not the most important thing keeping the people from making a living out of the land that God has given (read Nehemiah, chapter 5). The great cause of poverty is the monopoly of land so that the people cannot get it to use. This is rendered very easy, as there is no tax on idle land but only on the industrious who till their land. Much land is thus held out of use as successfully as if it were covered with water. We talk a great deal about flooded land keeping the people from getting food. We should talk more about landlords keeping the people from getting at the Heavenly Father's storehouse and getting a living.

#### HOW TO GET RID OF POVERTY

God's hills in China are largely bare of trees, and thus the gifts of the Father are slighted. The Chinese population could be fed on the hills alone, and then they would not look to foreign countries for lumber and timber. The mines of China are untouched and

of enormous value. Properly leased, in time the royalties would bring in perhaps \$2,000,000,000, enough to run the expenses of the whole country. The people cannot eat coal and iron, but they can exchange these for food stuffs. Poverty is not necessary in an enlightened age, and with a scientific political economy, charity would become very rare. These continual appeals for funds for famine relief should soon become a thing of the past.

But—we must take care of the wrecks due to our false systems. The diseases we are called on to care for are largely due to poverty. Typhus and relapsing fever, cholera, and such pestilences are due to the famine and poverty. Let us get after the cause, and these awful diseases will be a thing of the past. In a scientific age there is no need of typhoid, tuberculosis, and such vile diseases.

To sum up, the first thing of importance is to get the people on God's earth. To do this it is only necessary, first, to levy such a high tax on all idle land that the owners will either use or give it up to those who will make the proper use of it; second, drain flooded land at the expense of the owners; third, forest the hills; fourth, open up mines by leasing them; fifth, open up waste land; sixth, care for the wreckage of our present evil system in hospitals.

Nanking, China.

## Colleges "Carrying On"

By B. Warren Brown

Survey Secretary Council of Church Boards of Education

HERE has been no little anxiety among the friends of our colleges in view of the well-known strain of the past year on higher education. Students were hurrying off to the war; many members of the faculties were enlisting under the Red Triangle; great campaigns for Liberty Loans, the Red Cross, and the Y. M. C. A. were sweeping the country month after month, and apparently draining the sources from which colleges had formerly drawn their support. A move was on foot to tax heavily even the bequests to educational foundations. Meanwhile, costs were rising and incomes falling. And the climax of it all was the complete abandon with which colleges threw themselves into the spirit of the war, regardless of their own selfish interests. The questions have been forced upon us again and again, "Will the colleges pull through?" "How long can they stand the pressure of the war—one year, two years?" "When will the country awake to the permanent needs of its schools?"

From reports which have just come in, I am able to say that the colleges have won through the first year of the war in a truly remarkable way. They have economized here and gained new support there; increased charges at one point, and raised new revenue at another until the records for the year show hardly a deficit in excess of ordinary times. There was a loss of about \$2,000,-

000 in tuition in the entire country, and according to the figures submitted by more than one hundred institutions an increase of \$2,000,000 in the cost of supplies. These losses have been met by the most rigid economy in college administration. The economies listed by forty institutions alone netted a saving of \$180,000. In many cases even the time-honored college catalogue has been dropped as an unnecessary expense.

In order further to meet the financial pressure, one out of every three colleges has increased tuition charges by an average of 20 per cent. This policy seems eminently reasonable, as parents have never paid more than about one-third of the cost of educating their children in college. It has been necessary, also, to increase the charge for board and room in fully half the institutions which provide these accommodations.

But the mainstay of the college has been its group of loyal friends and alumni who have rallied around it with firm determination to carry it past the crisis. As a result the deficits of over one hundred institutions are not in excess of \$250,000 for the year, and much of this has already been made up.

Certainly now is no time to stop. The coming year will doubtless be harder than the past, and every friend of Christian education must do double duty in this time

of need. However, there are three things written into the record of the past year which enable us as friends of the College to hold our heads a little higher and to press forward with greater confidence and energy.

First. The country has come to realize that it can do no better than to utilize to the full the educational agencies already at hand, and it is taking steps to do this right now.

Second: The colleges have given unstintedly of their best in man power, research, enthusiasm, and spiritual interpretation of the war, to an extent which no one thought possible. They will therefore deserve of the future the best that the country can give, and the outlook for education after the war was never so bright.

Third: By demonstrating a capacity to live within their income, to manage wisely the funds entrusted to them, securing a maximum of output on a minimum expenditure, colleges have commended themselves to the confidence of sound business men, and the Church may invest its funds with the assurance that its trust will not be misplaced.

## President Wilson on the Bible

**T**HERE are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would suggest, in these troubled days, that we be inspired with the feeling that the Providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this Providence of God from the sources where it is authentically interpreted.

I beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. A soul that has been refreshed and made happy early in the morning meets the service, the trials, and the temptations of the day with a power how different from that of one that has had no spiritual preparation.

The Bible has stood at the back of Progress. For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent responsible not to men, not even to those men whom he has put over him in authority, but responsible to his Lord and Maker. Whenever a man sees this vision he stands up a free man; whatever may be the government under which he lives, he sees beyond the circumstances of his own life.

# Master the War this Summer!

DON'T fritter away your time this summer. Use your holidays to master the war situation. Go deep into it—deeper than the merely descriptive books take you. Go to the roots and the background of the war. Get into touch with the master minds guiding the thought progress of the world—especially in religion. Rauschenbusch, Fosdick, Dewey and such men are pointing the way in this field. Then you should by all means restudy European history in the light of the war. Hazen's "Europe Since 1815" was written since the war began. It is a brilliant and masterful work (\$3.75 plus 10c to 18c postage). Seymour's "Diplomatic Background of the War" is a calm, scholarly revelation of Germany's machinations for the past generation (\$2.00 plus 8c to 14c postage). Along with such books as these, take Edgar De Witt Jones' "Fairhope"—ideal summer reading; and his "The Tender Pilgrims." Also Willett's "Our Bible"—filled with the very information you want.

You are in a hurry and perhaps can't spare the cash for the books now. Send us on a post card the list of books you wish and you may have thirty or sixty days to pay for them. **Make the summer count!**

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# The Spirit of the Training Camp

THE writer has been spending some time at one of the army training camps in some special work for the Y. M. C. A. It has been one of the most interesting and illuminating experiences of a lifetime. Such an experience is unequaled as a means of social study and it is a schooling that furnishes the emotion of patriotism with working ideas in terms of its cost, its workmanship and its driving force. Here the "million men who spring to arms over night" are turned into a mighty fighting machine by a process that is to Fourth of July oratory as the enginery of a great ship is to the horn that signals out its warnings. We believe in talk—it is the very school-master of a democracy—but we would that all talkers had to prove their vocation and test and try and verify their message in some such drill ground of actual activity. What a change there would be in preaching, lecturing, the addressing of juries and editorial writing. So much of our culture is grown in the hot-house and forcing ground of institutional education and then transferred to pulpit, sanctum and bar without being hardened and tested in the soil and climate of actual average experience that it tends to make a caste apart instead of a practical working leadership for the average of men.

But talk goes in the camp. The lads there are just our lads from home and no mysterious transformation has turned them into soldiers that are *sui generis*—they have the same ears and minds and hearts as before plus the hardening given by the rather highly specialized life of the drill ground and thought of war. The same type of message that interested young men at home will interest them in the camp. Of course, we do not talk to many of them in our churches and the man with the conventional pulpit message will not talk to many of them in the camp. We have special meetings for women, children and adults in the church, but not many for the young man, and as a result we do not have many young men in the average church. The Y. M. C. A. is reaching them by the thousands—yes, by the millions—in the camps. Its Bible studies reach them by scores and hundreds in the barracks and the religious addresses get audiences as large as those of Douglas Fairbanks in the movies, once the preacher has established the fact that he can talk the soldiers' language.

\* \* \*

## No Rhetorical Acrobatics Needed to Hold the Men

Our experience was a varied one. Our mission was to speak on "The Moral Aims of the War." The little daughter of the household doubted if Daddy could "hold 'em" after several years with students. But the commandant had ordered them to turn out in companies and battalions and to listen like soldiers at attention, so we had a chance to write home that it was no trouble to hold them. One day, after an address to the poor victims in the "contact ward," as the special detention quarantine barrack is called, we remarked to one of the "Y" men on their eagerness and willingness to listen and to sing indefinitely; he replied with an engaging frankness:

"Yes, poor fellows, they are glad to get anything to relieve the monotony."

But chivalrously as the boys sat at attention and gave it to full measure when ordered out, the thrilling platform experiences are in the big "Y" auditoriums at night after the dust and grime is washed off and "mess" and an hour of jolling one another has turned them out in crowds for recreation. The speaker needs no rhetorical acrobatics or cheap melodramatics, and he can get along without a post-graduate course in the funny page of the Ladies Home Journal and Life. He cannot put over his old sermons or college hall lectures nor exploit any doctrinaire notions and, above all, he must "cut" the average doctrinal discourse, whether sermonic or political, as he would a stale vermiform appendix. He can be as serious as a battle field if only he is as up-to-date and alive with things of worth to the moment, and he must be as virile though he need not be as vociferous, and he can tell stories if they are not emblamed and do really illustrate—otherwise the vaudeville, where they do it artistically, is preferred. They like you coatless if it is hot and they want you to come to the point with a snap like orders on the drill ground. Gather seven hundred like young men in your home town and all this will hold for your address the same as in the army camp. Your pay is big; it comes in hearty applause and a rousing cheer at the close, and, if you struck them just right, with a standing "tiger."

## "It Reads Like a Story"

THAT was the remark made by one of our readers as he looked over the first issue of our new *20th Century Quarterly*, for adult and young people's classes, and read a few lessons from its pages. And you will agree with him when you examine a copy. We are safe in saying that there has never before been published a lesson quarterly so *interesting*—as well as thoroughly informative.

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**Some Interesting Experiences  
At the Negro "Y"**

To none of these dynamic audiences did we talk with more pleasure than to the big crowd that gathers nightly at the negro "Y." First they sang, and such singing we heard no place else; the Battle Hymn of the Republic is a favorite here and they sing it like they will later fight for its sentiments. It ought to be the marching hymn for the nation in a time like this, for no other so expresses the religious fervor of this crusade for democracy. Through the twenty minutes of talk that burned up an hour's energy they stayed to a man, though the meeting was in the big out-of-doors; they listened, said the business-like "Y" man, just as if they knew what it was about; and then we stayed for their fun, a series of friendly bouts with the gloves. It would have been a queer mixture to the conventionalist—singing of sentimental, war and religious hymns with equal fervor, listening to a religio-patriotic address as if it were a camp meeting sermon, then the fun of the boxing bout, the same crowd for this pot-pourri program all the way through, like enthusiasm, kindred emotions and a long list of names for the "war roll" in the midst of it all.

It is not so different in the white soldiers' "Y" meetings, either; the main difference is one of type, the white lad being a little more sophisticated and restrained, but the mixture is the same, as one evening's experience will illustrate. Here the boxing came first, together with some good wrestling—both excellent exercises in training for bayonet and hand to hand fighting and thus much cultivated in the "Y's"; then came a sing in which popular war songs blended over into some good old religious hymns, followed by the address which was received with hearty cheers and followed by a "tiger," and the evening's program concluded with a popular film the movements in which were interspersed by calls and ejaculations from the drill ground parlance that kept the audience chuckling; e. g., when the lovers flew into each other's arms some one would shout, "As you were"; after a clasp another would cry, "Take intervals," etc.

\* \* \*

**Both Seriousness and  
Good Cheer in Camp**

There is much seriousness in the camp, but it is relieved by cheer and hearty good spirits. A more gentlemanly crowd one does not meet whether at mess, in barracks, at play or in the near-by city. There is no drinking or carousing and none of the "rough-house" that we have read as always having characterized the old-time camp. We say "gentlemanly" advisedly. The only blur in the term is one that vanishes after a few days in the camp; the blur is because one is not accustomed to hearing so much use of "cuss words," but he soon adjusts ears and accommodates thought to it even if he does not condone or apologize for it; he meditates that these boys are going out to risk life and limb for a holy cause, and that life is rather tense in the prospect, that their whole social life here is abnormal and that men usually become profane when segregated to themselves, and also that "cussin'" is an army tradition.

When your humble scribe asked a lieutenant at mess

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These Fosdick books are so urgent in their appeal, so illuminating, and so widely read that every reader of THE CHRISTIAN CENTURY should possess them at once.

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what he thought of the conscientious objector, or C. O. as he is dubbed ("combustible" the boys call them), he replied "blank the blankety blank blanks," then apologetically, "I am ashamed to talk that way before a man like yourself"—but we replied: "Fire away if it's in you; we are no different from other men;" and he answered "Well, I know, but self-respect ought to make a man give some regard to the ideals of another man, but when I think of those blankety, blank blanks—well, I will say no more." This led to a question about the swearing habit in the army and this four-square, up-standing young fellow said he did not swear before joining the army, that he had led a church choir, etc., but that a year of army life had led to his easy adoption of the universal habit—"degenerated" he said he had, "into it." We defended the manhood of a man who was willing to give his life for his country and he then explained that he "really" did not think the boys intended sacreligiousness at all, that they usually used the terms applicable to the place to which they intended sending the Kaiser and that they meant about the same as their mothers did when they said "heavens!" and "good Lord!" as an ejaculation. Of course the fellow who was profane before is more profane in the camp, but the lad who was not should doubtless be excused on the basis offered by our friend the Lieutenant.

\* \* \*

#### A Clean Army in Clean Quarters

When Charles S. Macfarland, of the Federal Council of Churches, told General Pershing that he would say to the folks back home that the American army was clean and sound, the General asked him to add that it was going to remain so too. And it is clean; the barracks are so clean that flies die of starvation on the camp ground; the reservation grounds are kept scrupulously clean and germs simply cannot germinate; the boys are severely guarded from drink and vice, so severely that it costs the guard house to risk a drink. Armies usually degenerate in morals but if this one does it will be because it is humanly impossible to prevent degeneration when men are compelled to live so largely apart from normal society.

This letter is long enough. Next week we will tell something of how Uncle Sam cares for and trains the lads. It will be a study in the efficiency of democracy that is heartening to the writer at least. Then following will be some comments upon religious work in the camps.

ALVA W. TAYLOR.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death. —C. F. Dole.

The grand essentials of happiness are, something to do, something to love, and something to hope for.—Thomas Chalmers.

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# German Philosophy and Politics

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*Professor of Philosophy in Columbia University*

THIS book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized.

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Incidentally it makes clear how superficial is the current accounting for the contemporary attitude of intellectual Germany by reference to Nietzsche, etc., since that attitude is shown to have its basis in the older idealistic philosophy.

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## How German Baptists Stand on the War

Some weeks ago the Baptists of the British Isles prepared a careful statement of their war attitude for the Baptists of Germany, using Swedish Baptists as intermediaries. A reply has been received signed by four of the most representative of the German Baptists in which is contained this highly significant statement: "In principle, we keep politics and religion apart. We do not consider it our duty, as a Church, to be occupied with political affairs." English Baptists were disappointed in not finding in the reply any indication that German Baptists felt their nation had committed any wrongs and regards this significant of an acquiescence on the part of the civil population in the plans of Germany's military masters.

## The Idea of Noon Prayer Spreading

Washington, D. C., is already observing a moment at the noon hour for prayer and it is now proposed that this practice should be made nation-wide. Owing to a reference in the resolution to a Catholic practice called Angelus, "The Christian Science Monitor" is opposing the resolution. The following is the text of the resolution passed in the Senate: "Joint resolution (S. J. Res. 164) requesting the President to command by proclamation to the people of the United States observance of the practice of prayer at noon each day for victory in the war. Whereas, What is called the Angelus, the practice of prayer for one minute at noon each day for the success of our country in the existing war, is being observed in the District of Columbia and some other parts of the United States; and Whereas, It is the desire of some good citizens that it be observed generally throughout the country to the end of the war; and Whereas, The sentiment is in accord with the traditional spirit and sentiment of this country and recognizes the overruling power of the Almighty; therefore, be it here Resolved: That the President is requested to command by proclamation to the people of the United States observance in their homes and elsewhere, until the end of the war, of the practice of prayer to God for at least one minute at noon each day for victory for our cause in the existing war."

## Congregationalist and Unitarian Congregations Unite

The High Street Congregational church of Lowell, Mass., and the First Unitarian Society of that city have adopted articles of agreement by which the two congregations will be federated and henceforth have joint worship. The name of the new congregation will be "All Souls' Church, Congregational-Unitarian." The union grew out of the joint worship of last winter during the fuel shortage.

## Missionaries Hold Meeting

The missionaries home on furlough have had a custom of holding a national meeting once a year at Clifton Springs, New York, but this year the meeting was held at New Rochelle, New York. There were seventy-two missionaries present at the gathering which was held June 12-16.

## Methodists Hold Meeting to Plan Extensive War Work

The Methodists of America are the first denomination to hold a national meeting to plan for denominational work during the war. The meeting was held in Philadelphia, July 2. At this meeting it was reported that Bishop Anderson was now traveling in Europe looking for locations for orphanages to care for the war orphans. The plea of Bishop John L. Nelsen, now in Switzerland, for funds to buy books for war prisoners in Switzerland was immediately granted. Bishop McDowell reported that it was his task to recruit twenty-five chaplains a month and men who have never applied for these positions will be drafted

for the service by the bishop if they consent. Among the interesting plans of the conference was a system of providing Methodist preachers with war sermon material through a publicity bureau paralleling that maintained in Washington for the Four Minute Men.

## Canon Gore Will Visit America

Canon Gore is a well known scholar of the English Church. He will visit America during the coming autumn, sent to this country by his government to take part in the Moral Aims Campaign. This will be a continuation of the work of Sir George Adam Smith, who expects to return to Aberdeen in time for the opening of the university session.

## Secretary Charles S. Macfarland Visits General Pershing

Secretary Charles S. Macfarland of the Federal Council of Churches is in France now and recently visited General Pershing with a message from the American churches and from the Boy Scouts' organization. Secretary Macfarland has cabled back as follows: "I had an interview and delivered both American messages to General Pershing. He said he was very deeply touched by the message from the churches. It was a wonderful source of strength to him and to the army to have the thought, the sympathy and the prayers of the churches at home. He asks the churches to send their very best ministers as chaplains, as they are very important influences toward the highest efficiency of the army. The men need them for all kinds of help. They sustain the men especially at the critical times, when they need help the most. He thanks the churches for the men they have sent and for the sense of their moral support. I told him the message of the Federal Council expressed the moral and religious feeling of our people and that his own spirit and attitude are of great constant influence in deepening the loyalty of the churches to the nation and to the army, and that he has the most thorough and loyal confidence of the Christian people of America."

## Student Conference at Lake Geneva

One of the great events each summer at Lake Geneva, Wis., is the student conference held by the Y. M. C. A. in which vocational matters are discussed and men are recruited for the mission field and the ministry. This year the conference was held June 14-23 and there were 264 American students present, 83 foreign delegates and 68 leaders and visitors. A well-balanced program included Bishop McDowell, who never appeared in finer form or preached with more power, Charles W. Gilkey, Harry F. Ward, J. Campbell White, J. Lovell Murray, Ozora S. Davis, E. W. Peck, Fred B. Smith and a unique character called familiarly "Dad" Elliott, who is known to all Y. M. C. A. men and who gave great leadership to the conference. The Methodists had the largest delegation, while the Congregationalists, Presbyterians and Disciples had delegations almost equal in size.

## Missionary Declares India Not Ready for Home Rule

The situation in India is of much importance in war times and the letters of the missionaries are being read with great care for the news they contain. P. M. Buck, a Methodist missionary in Roorkee, writes: "Agitation for home rule is confined to the higher classes of India, but far greater numbers just now seem to be representing it as a sectional movement that would leave the great masses unrepresented. It is clear that India is not ready for self-government, as class is against class. Mohammedans distrust the Hindus, Hindus cannot tolerate the Mohammedans, while the mass of the people are indifferent."

ORVIS F. JORDAN.

# The Sunday School

## Growth

I HAD time the other day to take a slow walk—one of these aimless strolls which give one opportunity to meditate. I was impressed by the advancing season. Speeding along in my car I had not noticed that July was here and that the foliage was as dense as though carved out of green marble and that the rank grasses were developing seed. The war gardens were knee-high and the season was full of promise. Growth was going on. This set up a train of thought about growing in grace and knowledge of truth and I wondered whether I had developed any graciousness of manner and any depth of real sympathy since I entered the ministry some nineteen years ago and whether I had dug very deeply into truth. I read from Watkinson, that English preacher who never uses an illustration that anyone else has used, this story. He says that in the Kew gardens in England, the King's garden, a perfect paradise, every plant and flower from the cedar of Lebanon to the Alpine moss, from the flower in the crannied wall to the orchids of the tropics, grows. It is most beautiful and complete. But the ordinary Christian is content with one virtue. That is true. I know men who say, for instance, "I am honest," "I mind my own business," "I pay my grocery bills," "I am true to my own wife," "I attend church regularly," "I buy Liberty Bonds." They glory in one or at most two virtues. They seem to cultivate the graces just as the average person cultivates flowers. Here is a rose-bush, there a few stately hollyhocks, there a few scattering geraniums—a few homely, common, everyday flowers—very good, but nothing to boast of—nothing to gloat over—nothing to swell up about. Nearly every one possesses the common virtues mentioned above. Why not some gardens for the king? Why not some characters where the whole set of virtues are developed? What paradise! With diligence, faith, boldness, knowledge, self-control, endurance, godliness, brotherly-kindness and love, cultivated. A King's garden! With earnestness, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance cultivated. What paradise!

I read another good story: The Comtesse de Castiglione was a famous French beauty. When she was at her best (and who so bold as to mention the year?) she had her portrait painted by Paul Baudry. She set up this portrait on the walls of her chateau. Growing older, and in her selfishness growing uglier, she came daily to contrast her fading reality with the glorious picture of her prime. It maddened her and one day, in a fit of uncontrollable rage, she tore the picture to shreds and threw it out of her window. This is another of Watkinson's wonderful illustrations. A friend of mine heard him say that lacking eloquence, presence and sensationalism, he determined to make his place in the world as a thinker. The proud place he now holds shows the value of his judgment. There will always be so few thinkers that he who thinks will find himself high and prominent among the favored few at the top. Well, Watkinson says that many Christians grow older like the Comtesse. They grow colder, sourer, narrower, more selfish. The former beauties fade. The joys of earlier life pass away. As I come to think of it I know men and women of this type. Gone are the warm enthusiasms, now there is only the cynical chill. Gone are all of the fervent convictions, now there is only flabby tolerance. Gone all of the sweet devotion, now only the empty formalities. Gone are all of the heroisms, now only the cringing cowards. Gone all the starry hopefulness, now only the icy despair. Gone also

\*This article is based on the International Uniform lesson for August 4, "Growing Stronger." Scripture, Luke 2:42-52; 2 Pet. 1:5-8.



Rev. John R. Ewers

the pure love, now only the envies, the jealousies and the hates. It is hell to grow old crabily.

We grow as long as we learn and put into practice those things which we learn. If you cannot learn, you are already old, though only twenty-five. If you will not express what you know you are already feeble though barely out of your teens. Grow in grace and in the knowledge of the truth.

JOHN R. EWERS.

## The War

### A Weekly Analysis

**I**T IS difficult to write with restraint concerning the events of the last few days—events that are only developing their full possibilities as the writing is done, and that hold the promise of great achievements for the armies of the allies.

Nor is it worth while attempting a detailed description of the new battle front, since it is changing every hour, and, by the time this appears in print, will bear no resemblance to its present configuration.

But there are certain things that are now sufficiently clear and determined to bear comment.

It is, first of all, obvious that for the enemy this battle is likely to prove decisive—that is to say, it is likely to settle conclusively what our faith accepts as fact, the impossibility of a German victory by military decision on the west front.

To demonstrate that beyond chance of further reasonable dispute is worth the effort, even if nothing more be demonstrated. But it is only one-half the task that has to be done. It is now our business to prove that an allied victory can be won by military decision. This demonstration will take more time and greater effort.

Whether the enemy intended his new drive—now ending so disastrously—to be his decisive effort we do not know. The probability is that he has begun each new drive with the hope that it would develop a situation from which victory could be extracted. But this we do know, that the allied counter attack has destroyed whatever purpose this drive had, and has, probably, destroyed the possibility of ever again making a big scale assault upon the allied lines with any chance of success.

The enemy has been compelled to employ reserves in the attempt to save his Marne wedge. These reserves were designed for later use in driving home the victory on the Marne front, or for launching a new drive on the British front.

There are several interesting things to note concerning the Foch counter attack.

In the first place, it may be said without vainglory that America made it possible. It was not until Foch knew that he had an ample and increasing force behind him that he felt secure in risking a smashing blow against the enemy. Foch is a master of attack. He dislikes the defensive. It was sore trial to him to have to await the hour when he could hit back, and meantime let the enemy gain miles of ground. But Foch is first of all a great soldier, and he knows the danger of moving prematurely. One of his maxims is, "He who tries to defend everything saves nothing." On that maxim he operated, defending only the security of the line and the integrity of his reserve army as the two vital factors in ultimate success.

In the second place, we have an admirable illustration of the tremendous value of the flank attack. We know now why Foch fought so hard to hold the enemy between Montdidier and Noyon—he was saving the Aisne-Marne flank on the west of the enemy's wedge for his coming counter. It was fear of this counter that led the enemy to try the elimination of the allied salient between the Somme and the Marne. He failed, and having failed he made the mistake of trusting to the weakness of the allies, or to his own strength, and so starting his new drive in spite of the continued menace on his flank. He had warning in the tactical battles fought by General Foch along the Soissons-Thierry front, but he ignored the warning.

In the third place we have seen the successful use of the

method employed first by the British at Cambrai—the attack by tanks without artillery preparation. Thus the surprise element was effectively introduced. Of the results the reader now knows more than can be said at this hour. In achieving them our own boys have played a glorious part.

S. J. DUNCAN-CLARK.

## Books

**DEDUCTIONS FROM THE WORLD WAR.** By Lt. Gen. Baron von Freytag-Loringhoven. The writer of this remarkably frank and interesting book is the deputy chief of the German imperial staff, a very distinguished authority on the technology of war, and one of the most trusted of the Kaiser's officers. He discusses the progress of the conflict up to a few months ago in a spirit surprisingly calm, and with none of the usual Teutonic bias and bitterness. He points out the strength and the weakness of the different combatants, as he sees them, and comments with enthusiasm on the progress which military science has made during the past three years. To this man war is the really serious business of states. He is a true disciple of Frederick the Great. Indeed for him the three greatest men in all history are Frederick, Napoleon and Moltke. He has no doubt as to the outcome of the present war. But even if he thought there was the remotest chance for Germany to lose, the war would still be an interesting step in the development of a more effective strategy for the next war, which he foresees at no great distance. (Putnam, \$1.25)

**S. O. S. STAND TO!** By Sergt. Reginald Grant. It is not too much to say that this is one of the best of the war books dealing with the actual experiences of the front lines. Of a certain sort of books, that tell the story of the horrors and the loathsome ness of war, we have had enough. That is a side of the great conflict which must be kept in mind. But it is not the great side, and if over-emphasized it is not even true. Here in this book one finds enough of the grime, the terror and the heart-break of things at the front. But there is something else and something better. For three years this young Canadian was in command of a small battery, whose men were more than once wiped completely out. Yet he seemed to bear a charmed life. But what was of more significance, he never failed to understand something of the big meaning of things. For a vivid, thrilling, yet restrained narrative of actual fighting, we commend this book. (Appleton, \$1.50)

**LONG HEADS AND ROUND HEADS.** By Dr. W. S. Sadler. The author of this work, who is a successful physician of this city, has read with profit Madison Grant's "The Passing of the Great Race," and has undertaken to interpret its leading ideas in a series of addresses now put into this volume. The effort is made to explain the present world conflict in terms of the break-down of German character as the result of the mastering of the Nordic and Mediterranean stock, the long-headed race, which has produced in Germany as elsewhere the scholars and artists, by the Alpine, round-headed, brutal type, represented by Hindenburg and his sort. In a series of quotations from Thayer and Archer he illustrates the ruthless, arrogant tendency of modern Germanism, which he thinks due to qualities found in the blood. Whether this is not too easy a solution of a much more complex problem the reader must decide for himself. The book is valuable among other things as a collection of quotable materials in connection with the discussion of the war. (McClurg, \$1.)

**THE SANDMAN: HIS INDIAN STORIES.** By W. S. Phillips (El Comancho). Here are gathered together a wealth of "real Indian stories" for children and young people. The author lived for many years among the Indians, and knows their hearts. Most of the tales—which are for the most part stories of animals—are of the Sioux and Blackfeet tribes. (Page, Boston. \$1.50.)

## The Diplomatic Background of the War

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CHICAGO

# News of the Churches

## Altoona, Iowa, Pastor Will Prepare For Missionary Service in Paraguay

Harry P. Leach has resigned as pastor at Altoona, Iowa, with a view to entering the College of Missions, Indianapolis, next September. He will close his work September 1. Mr. and Mrs. Leach are looking to Paraguay as their field and they hope to be among the first of the Disciples to enter that republic. Both are graduates of Drake in recent years and post-graduate students in the University of Chicago, Mr. Leach receiving a master's degree in 1917. He leaves Altoona after being with the church one year and receiving 25 persons into the membership.

## War Emergency at the Illinois State Convention

One of the most timely features of the Illinois convention to be held at Eureka, September 2-5, will be the report of Ward E. Hall, evangelist of the Northwestern district, on the special work at the Great Lakes Naval Training Station at Waukegan. About five months ago, upon the urgent appeal of the church at Waukegan, seconded by the Chicago Christian Missionary Society, the Illinois State Society released Mr. Hall from his work that he might enter upon special service at the Naval Training Station, Waukegan. At that time W. C. MacDougall was pastor of First church. Mr. Hall began his task with enthusiasm and has met with unusual success among the Jackies. When Mr. MacDougall closed his work June 1 Mr. Hall was called to supply. He started a campaign to raise funds to beautify the building. The money has all been raised and on Sunday, July 14, a rededication service was held. Seth W. Slaughter has been called to the pastorate of the church and will begin his work August 1. Next year the American Christian Missionary Society and the Illinois Society will join in the support of the pastor and the special work at the Training Station.

## Disciples at Summer Sessions of University of Chicago

Herbert M. Garn of Culver-Stockton College is spending the summer in residence at the University of Chicago, continuing work for the doctorate. Henry B. Robinson of the same college is spending a short time in Chicago, whether he came with his daughter, who is taking work at the University. Dean Norton of Drake is spending a part of his summer working in the libraries of the University. Among other men here for the summer are Tyler Warren and W. H. Traum.

## P. J. Rice Has Interesting Experience at Camp Logan

Perry J. Rice, Executive Secretary of the Chicago Missionary Society, writes interestingly of a visit recently made by him to Camp Logan, about ten or twelve miles north of the Great Lakes camp. Here is his story: "Upon my arrival I was met by the secretary of the 'Y.' He told me of a young man who wanted to be baptized. The young man was sent for and after a few minutes' conversation he made the confession. After the service in the hut we went to the lake about 9:30 o'clock and in the light of the moon, with a small company of his comrades present, I baptized him in the waters of Lake Michigan. It was an impressive service and what made it the more impressive is the fact that the young man who was baptized was

led to make his decision for Christ by the Y. M. C. A. Secretary, who is himself a Baptist. He was further instructed and encouraged by the civilian chaplain at that camp who is a High Church Episcopalian and who helped to arrange for the baptismal service and participated in it. The young man was baptized by a minister of the Disciple church, of which fellowship his mother is a member, and in which church he will take membership, arrangements being made to ask the clerk of the church of which his mother is a member to place his name on the records."

## Death of Well-Known Chicago Disciple

Mrs. Harriet L. Clarke, wife of Samuel J. Clarke, and a leader for many years in Disciple activities in Chicago and Cook county, died on July 20 at her home in this city. Mrs. Clarke was seventy-one years of age. She was born at Thorntown, Ind., and lived in Chicago thirty years. She was past president of the Cook County Woman's Christian Temperance Union and was a state officer at the time of her death. Mr. and Mrs. Clarke celebrated their golden wedding January 1, 1917. She is survived by her husband, two daughters and a son. Mr. and Mrs. Clarke have been very active workers in Jackson Boule-

vard church, Chicago, for many years, and Mrs. Clarke's presence and inspiration will be greatly missed there, as also in other circles in which she ministered. The funeral service was conducted last Monday by her pastor, Austin Hunter.

\* \* \*

—Dr. Edgar DeWitt Jones, pastor at Bloomington, Ill., and president of the Disciples General Convention, suffered the loss by death of his beautiful daughter, Mary Eunice, last week. The little girl had been ill for several months. The entire church and community mourned with Dr. and Mrs. Jones in their sorrow. The funeral service was held on last Sunday afternoon, conducted by Charles Clayton Morrison, editor of *The Christian Century*, and assisted by W. D. Deweese, David N. Wetzel and Fred E. Hagin, local Bloomington ministers.

—Geo. W. Maxwell of Fairfax, Mo., is the only Disciples minister in Atchison county, Mo., where there are six good congregations. He preaches half-time for the churches at Craig and Fairfax, also twice a month for the church at Corning. During the month of May he delivered twenty-six sermons and addresses; during June twenty-four. On July 4 he gave a patriotic address at Corning, and is fully as busy during July as he was during May and June. During his ministry of eighteen months at Fairfax, forty-three persons have been added to the congregation and \$8,500 worth of improvements and repairs

## Four Months in Chicago

The writer came to Chicago to assume the position of Executive Secretary of the Chicago Christian Missionary Society March 1 and has therefore been on the field a little more than four months. He was cordially received and found plenty of work awaiting him. There were reported at that time twenty-three churches in Cook county, but one of these, known as the West End church, has ceased to meet, and several others were finding it difficult to continue. Six of them were without pastors and numbers of others were depending upon pastors who could only give a part of their time to the church. Ten or a dozen of the churches may be said to be well organized, self supporting, and aggressive, though several of these are inadequately housed.

The Chicago Christian Missionary Society is an organization with a history. While it has not always been the aggressive force that its friends have desired, it has numerous achievements to its credit, and there is a general conviction that it is now making a new beginning, with promise of larger usefulness than it has ever enjoyed.

Shortly after the arrival of the Executive Secretary, headquarters were opened in the Association Building, and the place fitted up to serve as an office for the Secretary, and a place of meeting for the Disciples of the city and for those who may be visiting in the city. It has proved its usefulness and promises to be a factor of real importance in the work before us.

Since coming to the city the Secretary, with a committee of which Austin Hunter of the Jackson Boulevard church is the chairman, has had charge of raising Chicago's apportionment of the Men and Millions Emergency Fund and in this service and in other services he has come in direct personal relation with twelve of the churches and into more or less definite

relation with all the others. All but two of the churches have been supplied with regular ministers, the work at the Great Lakes Naval Training Station has been assisted, and in various ways the whole situation has been improved. The budget of expenses for the current year has been fully underwritten; a majority of the churches, and individuals from practically all of the churches, having taken part in it.

At its last regular meeting the Executive Council of the society approved the appointment of a Commission of Fifteen to make a survey of the work of the Disciples in Chicago and Cook county, and, upon the basis of their findings, to make recommendations regarding future work. It is hoped that the survey will result in further unifying the churches in support of a program in which all may unite. The Commission is at work and expects to be able to make its report by the time of the annual meeting of the society in October.

On June 20th a dinner was given in the City Club in honor of S. Guy Inman. One hundred and thirty-four persons were present, and the affair was in every way enjoyable and profitable. Mrs. S. J. Russell, President of the City C. W. B. M. Union, presided in a graceful manner; the invocation was pronounced by C. G. Kindred of the Englewood church; Mr. E. M. Bowman, recently of Chicago, now of New York, made a brief address, and Mr. Inman was introduced by the writer who, while residing in El Paso, Texas, had had intimate knowledge of his work in Mexico. Mr. Inman's address was characteristically optimistic and informing.

There are many features connected with the work in this great city at the center of the continent and contiguous to the great body of the Disciples of Christ which should enlist a wide circle of active helpers.

PERRY J. RICE.

have been put upon the church property. This has all been paid for except \$500, which is covered with more than \$2,000 of good personal pledges. All missionary apportionments have been met, besides a substantial cash offering to the Men and Millions movement.

**CAMP  
FUNSTON**

CHRISTIAN CHURCH  
Manhattan, Kansas  
O. C. MOOMAW, Minister  
Write us about your son.

—Illinois State Convention at Eureka, September 2-5. Write H. H. Peters, Bloomington, Ill., for information.

—Herbert L. Willett, Jr., is with the Redpath Lecture bureau for a few weeks, meeting engagements in Illinois and Kentucky. His principal subjects are "Turkey in War-time," "Subject Peoples of the Turkish Empire," and "In and Out of Turkey." In the last of these Mr. Willett tells of his personal experiences traveling in the land of the Sultan.

—Not that it is especially important, but in the interest of facts, it is desired that this department correct its recent statement that a record attendance was made at the DuQuoin, Ill., Bible school on a recent Sunday, a record figure of 1,022 being reported by the pastor there for that high day. A. K. Adcock writes that on September 6, 1914, while he was minister at DuQuoin, there was an attendance of 1,077. Meanwhile, the battle on the west front goes on!

**NEW YORK**

CENTRAL CHURCH  
142 West 81st Street  
Finis S. Idleman, Minister

—Sunday, July 14, was observed by the Batavia, Ill., church as Octogenarian Sunday in honor of four members who are over eighty years of age. The three men of this group attend services regularly. Each of the honored members received a bouquet of roses with the compliments of the congregation. W. E. Gordon, minister at Batavia, reports this interesting occasion.

—The Chicago Christian Missionary Society, under the leadership of Perry J. Rice, is sending three or four men every week to the near-by camps to speak in the Y huts.

**MEMORIAL  
CHICAGO**

CHURCH OF CHRIST  
(Disciples and Baptists)  
Oakwood Blvd. West of College Grove  
Herbert L. White, Minister

—R. V. Callaway, the new leader at Sterling, Ill., reports that the church recently paid \$1,400 on its building debt, reducing the obligation on the fine building there to \$4,400. Mr. Callaway is one of the Four Minute Men of Sterling.

—The convention of Michigan Disciples will be held the third week of the jubilee year of the state missionary society. The meetings will be held at Crystal Beach,

## Culver-Stockton College

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  - 4.—Situated in the midst of the world-famed Blue Grass region.
  - 5.—Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students.
  - 6.—Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., \$60. Furnished room for men (Ewing Hall), \$40 for session; for women (Lyons Hall), \$60. Reservation fee of \$2 should be sent at once.
  - 7.—Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Smody, George W. Brown, Edward Saxon.
- Former students are sending their sons and daughters to us.  
Write for catalogues and attractive booklets.

**Lexington, Ky.**

**R. H. CROSSFIELD, President**

near Frankfort, July 28-August 4. The National society has been given 100 acres bordering on Crystal Lake and will develop it into a national outing grounds for the Disciples of Christ.

—J. E. Foster is the new pastor at Kankakee, Ill.

—First church building, Waukegan, Ill., has been undergoing extensive repairs and remodeling. A rededication service was held on July 14, in which W. C. McDougall, former pastor, and Ward E. Hall, acting pastor, participated.

—A. R. Liverett reports thirty accessions to the membership at Central church, Walla Walla, Wash., since his coming to that pastorate in March. Offerings of \$100 and \$132 respectively are reported for Easter and Children's Day. Apportioned but \$2,500 by the Emergency Drive leaders, the church went over with \$4,200. Mr. Liverett has been called upon to preach the baccalaureate sermon at Spokane University, address the Nezperce, Idaho, convention and the Inland Empire convention. Mr. Liverett is delighted with the west and its people.

—The faculty of the College of the Bible Lexington, Ky., has not been able to supply all the calls that have been made for ministerial students to serve as rural ministers in Central Kentucky. While the attendance in the college has been large this year, the above fact will no doubt have a tendency greatly to increase the number of matriculates next autumn. A number of young ministers of the Disciples of Christ, who are at present attending large union theological seminaries, have already made reservations for next year, it is reported.

**ST. LOUIS**

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—A number of resignations of Disciples ministers are reported: C. H. DeVoe, at Oskaloosa, Iowa; J. A. Agnew, Mt. Carmel, Ill.; L. M. Koser, Stuart Street Springfield, Ill., and H. W. Talley, Mayville, Mo., are among the number.

—Frederick A. Mayhall, Disciple leader and attorney of St. Louis, recently gave an address before a union meeting of the churches at Sedalia, Mo. In the morning he preached at First Christian church.

—First church, Davenport, Iowa, will soon have a new building.

—A complete set of chimes has been installed in the tower of First Church, Springfield, Ill., as a memorial to the late Clarkson W. Freeman from his wife. A twilight service was held on last Sunday evening at which the chimes were tested.

—O. F. Jordan, of Evanston, Ill., church, gave the principal address at a special community service held under the auspices of the Evanston War Council in honor of the French on their national holiday, July 14.

—The C. W. B. M. and the Foreign Society are planning to send two single

women, Miss Musgrave and Miss Smith, to Congo, Central Africa, in the autumn. Because of the submarine activities, the sailing will probably be via South America and Cape Town, South Africa. Other missionaries to sail about the same time are: Mr. and Mrs. B. E. Watson, for Japan; Miss Nine DuPee and Miss Elizabeth Dieter, for China, as nurses; Mr. and Mrs. Fay Livengood, for India, and Dr. and Mrs. Herbert Swanson, for the Philippines. All of these missionaries are to fill emergencies and vacancies.

The Foreign Society is anxious to find a matron or superintendent for the hospital in Manila, to have charge of the native nurses and also general direction of the hospital.

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